

80 *Songs of the Peristyle*

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they have no feet and climb into the nearest palm tree. This song comments on Tijean's ability to climb with his single foot. (Haitians do not "shimmy" up trees, but walk up, bracing the soles of the feet against the trunk.)

Tijean ou pas gainysin pieds,
Tijean ou pas gainysin pieds,
Comment ou fai monté cocoyé?
Lans bayè ro Legba, Jean Pétré,
Lans bayè ro!

Tijean, you have no feet,
Tijean, you have no feet,
How do you climb the coconut tree?
By using Legba's gate, Jean Pétré,
By using the gate!

When the loa begin to arrive in the hounfor to participate in the ceremonies, there is usually a song taking note of their coming. Sometimes the words describing the action are the deity's own account of what is happening, as in this song to the loa Sobó:

C'est passé n'ap passé lal
C'est passé ma passé lal
È hounsi bossale é yo lomain nom moin!
Yo lomain nom moin yo lomain nom moin!
Yo rélé hounsi kanzo!
Yo rélé Daromain!
Yo rélé mwé! (Ex. 50)

I am passing through, I am passing through!
I am passing, I am passing here!
È, the hounsi bossale call my name!
They are calling for me, they are calling for me!
The hounsi kanzo are calling!
Duhomey is calling!
They are calling me!

In another rite one might hear this song about the arrival of the deity Simba, from the point of view of the servitors rather than of the loa:

Simba Kitta vini wè moin, oh!
Oh Simba wa vini wè moin là, oh saints yà! (Ex. 51)
Simba Kitta comes to see me, oh!
Oh, Simba will come to see me here, oh saints!

When the deity Boulouche Nago comes in, there is a call for the drums to be played:

Nago 'rivé-é,
Boulouche Nago 'rivé-é!
Nago 'rivé-é,
Boulouche Nago 'rivé-é!
Li lé li temps bata lal
Li lé li temps bata lal
Nago 'rivé jodi-à oh enbé! (Ex. 52)

Nago arrives,
Boulouche Nago arrives!
Nago arrives,
Boulouche Nago arrives!
It is time, beat the drums!
It is time, beat the drums!
Nago comes today, oh, enbé!